out-patients were given tickets to see their doctors at a definite time, thus obviating the long, distressing, and needless hours of waiting. Finally, it was the first English institution to introduce a 48-hour week for nurses. So also the Jewish Board of Guardians in London instituted the earliest English tuberculosis service, blazing the trail which was followed in time by the stately march of national effort; while the Infant Welfare movement in London was similarly initiated by Jewish institutions. The influence of these reforms is not of communal significance only.

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If these instances are derived from England only, it is merely because of the difficulty of drawing up, and wearisomeness of studying, a detailed list in which every country of the world would require mention. It is sufficient to say that illustrations, certainly no less striking, could be assembled for France, for Germany, for the United States, and for every other land in which Jews are resident.

§vi

The Jew of the Ghetto period was brought up to realise the supreme importance of Rabbinic learning. Admitted to the general world, he translated this conception into general terms, and became a munificent patron of scholarship and pioneer in the establishment of educational institutions. Sir Isaac Lyon Goldsmid, for example, collaborated whole-heartedly with Joseph Lancaster in his great work of spreading enlightenment among the masses and arousing public interest in education. It was he too who headed the group of Jews

who worked fervently for the establishment of University College, London—the first non-sectarian British University—the site of which he purchased; and he was thus one of the fathers of the University of London. The Library